

THE  
SPIRITVAL  
TOVCHSTONE:

OR,  
THE SIGNES OF  
A GODLY MAN:

Drawne in so plaine and  
*profitable a maner, as all sorts*  
of Christians may trie them-  
*selues thereby.*

Together with Directions,  
*how the weake Christian, by the*  
vse of these Signes may esta-  
*blish his assurance.*

By N. B I F I E L D Preacher of  
Gods word at Isleworth in Middlesex.

2, C O R. 13. 5.

*Examine your selues whether ye be in the  
saith: proue your owne selues. Know ye  
not your owne selues, how that Iesus  
Christ is in you, except ye be reprobates?*

---

LONDON,  
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THE  
SPIRITUAL  
TOUCHSTONE

OF  
THE SIGNS OF  
A GODLY MAN

Drawne in to plaine and

profitable a manner, as all sorts

of Christians may use.



Together with

some few new additions, by the

use of these signs may also

be discovered.

By N. BIRFIELD Preacher of

Gods word at the church in Middlesex.

LONDON.

In which you shall perceive ye be in the

pathway of your own hearts, & how ye

may know your hearts, & how they be

in the way of your own hearts, & how they be

LONDON.

Printed by R. BIRD of London.

M. 1610.





TO THE  
MVCH HONO-  
red Ladie, the Ladie  
RUTH SCYDAMORE  
increase of peace and  
ioy in belee-  
uing.

**H**ow great  
the benefite  
of assurance  
of Gods fa-  
uour and of  
our owne saluation is,  
those onely know that  
are either scourged  
with the conflicts and  
A 3 ter-

# THE EPISTLE

terrors of their own doub-  
 tings, or that are solaced  
 and established with the  
 sweet dewes of refreshing  
 that arise from a rooted  
 and well grounded faith.  
 If men studie assurances  
 so much for their outward  
 possessions in this world,  
 how much more earnest  
 and diligent should men  
 be to assure Gods love and  
 the inheritance of the glo-  
 rie to come? There is not  
 a clearer signe of a pro-  
 fane heart, then to account  
 these cares needlesse: nor  
 do I know a iuster excep-  
 tion against any religion,  
 then that it should teach  
 that

that when a man hath  
done what he can to ob-  
serve the directions of  
that religion, yet he can-  
not be sure he shall go to  
heaven.

But since I know that  
all that are possessed of the  
grace of Iesus Christ, do  
account assurance great  
riches, I therefore con-  
ceive hope that my paines  
about this subject will not  
be altogether vnaccepta-  
ble: and the rather be-  
cause in this present trea-  
tise I haue endeoured to  
expresse the signes of trial  
in a much more easie way  
then before; and besides

have added directions;  
that shew how a weake  
Christian may establishe  
himselfe in his assu-  
rance.

I make bold to dedicate  
my new Essay herein un-  
to your Ladship. You haue  
heard the substance hereof  
preached, and receiued it  
with much gladnesse; and  
in the private vse of these  
signes, you haue bene plea-  
sed to professe (to the glo-  
rie of God) that you haue  
found much contentment  
and establishment of your  
owne assurance. Your emi-  
nencie in the sincere pro-  
fession and practise of  
true

# DEDICATORY.

true religion, and the shi-  
 ning of the graces here  
 intreated of, long acknow-  
 ledged by many witnes-  
 ses, haue made you wor-  
 thy to be publikly obserued  
 and praised in the Chur-  
 ches of Christ: and your  
 great respect and fauour  
 shewed to me, hath made  
 this way of testifying my  
 thankfulnessse, but as a  
 small pledge and assu-  
 rance of my desire to do  
 your Ladiship any seruice  
 in the things of Iesus  
 Christ. Thus beseeching  
 God to enlarge the com-  
 forts of his Spirit in your  
 heart, and to prosper you

THE EPISTLE.

*in all things that con-  
cerne the blessed hope  
of the appearing of Iesus  
Christ our mightie God  
and Saviour, I end, and  
rest*

Your Ladiships  
to be com-  
manded,

N. Bisfield.



## CHAP. I.

*Describing the godly man  
by such signes as discover  
him to the obseruation  
of other men.*



He signes  
of the tru  
Christian  
that hath  
true grace  
in this world, and shall  
be saued in heauen whē  
he dies, may be cast into  
two Catalogues. The  
one more brieft: the  
other

Two Cata-  
logues of  
signes.

other more large. The one *Catalogue* of signes describe him by such markes, as for the most part do outwardly distinguish him amongst men. The large *Catalogue* I intend especially as a more infallible and effectuall way of triall, as cōtaining such signes as for the most part are not obserued by other men, or not fully, but are knowne to himselfe, and can be found in no reprobate.

The shorter *Catalogue* handled in this Chapter.

For the first *Catalogue*: The true Christian vsually discovers himselfe



himselfe by these marks.

First, he will not *have fellowship with the vnfruitful works of darknes*; he will not *walke in the counsell of the wicked*, nor *stand in the way of sinners*. He will not fort himselfe with *workers of iniquitie*. Psal. 1. 1. & 26. 2. Cor. 6.

1. He a-voids the companie of the wicked.

Secondly, he will afflict & humble his soule for his finnes, mourning and weeping for them, till the Lord be pleased to shew mercie and forgiue him. He doth account his finnes to be his greatest burthen. He cannot

2. He is sorrowfull for his sinne.

3. He is  
thoroughly  
reformed  
in conuer-  
sation.

4. He ma-  
keth con-  
science of  
lesser sins  
as well as  
greater,

cannot make a mocke  
of sinne, &c.

Thirdly, he labours  
to be holy in all parts of  
his conuersation, watch-  
ing ouer his owne waies  
at all times, and in all  
companies. Psal. 50. 23.  
Esa. 56. 8. 2. Pet. 3.

Fourthly, he makes  
conscience of the least  
commandements as wel  
as the greatest, auoiding  
filthy speaking, and vain  
iesting, and lasciuious-  
nesse, as well as whore-  
dome: lesser oathes as  
well as the greater; re-  
prochful speeches as wel  
as violent actions, &c.

Fifthly,

Fiftly, he loues and esteemes, and labours for the powerfull preaching of the word, aboue all earthly treasures.

5. He loues preaching.

Sixtly, he honours and highly accounts of the godly, and delights in the companie of such as truly feare God, aboue all others. Psal. 15.

6. He esteems the godly aboue all men.

Seuenthly, he is carefull of the sanctification of the Sabbath; neither daring to violate that holy rest by labour, nor to neglect the holy duties belonging to Gods seruice publicke or priuate.

7. He is carefull of the sanctification of the Sabbath.

8. He is not  
in loue  
with the  
world.

uate. Esa. 56. and 58.

Eightly, he loues not  
the world, neither the  
things thereof, but is  
more heartily affected  
in things that concerne  
a better life, and so doth  
in some degree *loue the  
appearing of Christ.*

9. He loues  
his ene-  
mies.

Ninthly, He is *casie  
to be intréated*, he can  
*forgiue his enemies*, de-  
sires peace, and will do  
good euen to them, that  
persecute him, if it lye in  
his power: Math. 5.

10. He is  
constant in  
good cou-  
ses, though  
opposed.

Tenthly, he goeth  
on in the profession of  
the sincerity of the Gos-  
pell, and doth such du-  
ries

ties as he knoweth God requires of him in businesses of his soule, notwithstanding the oppositions of prophane persons, or the dislike of carnall friends, &c.

Eleuenthly, he setteth vp a daily course of serving of God, and that with his family too, if he haue any; and exerciseth himselfe in the word of God, as the chiefe ioy of his heart, and the daily refuge of his life, calling vpon God continually, &c.

11. He serues God in his family.

CHAP.

## CHAP. II.

*Shewing the generall di-  
uision of the Signes, and  
the ways how the signes  
were found out.*

**T**Hus of the shorter Catalogue of signes: Now it followes, that I proceed to those infallible marks of *Election*, and *saluation*. And whereas I haue diuers yeares since published a Treatise which I called *Essayes*, or signes of God loue, and mans saluation: Having obserued that diuers haue accounted the manner  
of

The occa-  
sion of this  
Treatise.

of setting the signes  
downe somewhat ob-  
scure in diuers parts of  
the booke, I will now by  
Gods assistance, for the  
helping of the weakest  
*Christians* in this Trea-  
tise, endeavour to ex-  
presse my selfe in this  
doctrine of the triall of  
a true *Christians* estate  
in a more plaine and ea-  
sie course of examinati-  
on; and leaue both the  
former treatise, and this  
new *Catalogue* vnto the  
blessing of God, and the  
free choice of the godly  
reader to vse, which he  
findeth most agreeable  
to

to his owne taste, being both such as are warranted & founded vpon the infallible euidence of Gods vnchangeable truth.

The signes  
referred to  
sixe heads.

In this proiect then I consider of the triall of a true Christian sixe wayes.

First, in his humiliation.

Secondly, in his faith.

Thirdly, in the gifts of his mind, with which he is qualified.

Fourthly, in the workes of his obedience.

Fifthly, in the entertain-  
ment



ment he hath from  
God.

Sixtly, in the manner  
of his receiuing of the  
Sacraments.

In all which he differs  
from all the wicked men  
in the world, so as neuer  
any wicked man could  
find these things in his  
condition, which are  
true of the weakest *Chri-  
stian* in each of these  
signes.

And that the true  
Christian may not  
doubt of his estate, ha-  
uing found these signes  
in himselfe, let him con-  
sider the proofes an-  
nexed

The infalli-  
bilitie of  
the signes.

nexed to each signe: & that nothing may be wanting to his abundant consolation, I will tell him, how I found out those signes, and by what grounds I proceeded.

3. Wayes  
to find out  
the signes  
of a godly  
man in  
Scripture.

There are three sorts of places in Scripture (as I conceive) which do point out the grounds of infallible assurance in those that can attaine vnto them: as first, such places as expressly do affirme, that such and such things are signes: As for example 1. Iohn 3. 14. *Hereby we know, that we*

translated from death to life, because we loue the brethren. Here the holy Ghost shews vs exprefly, that the loue of the brethren is a figne, by which a Christian may know, that he is translated from death to life: & fo the Apostle Paul giues fignes to know, whether their sorrow were after God, or no. 2. Cor. 7. 11. So doth the Prophet David, Pfal. 15. giue diuers fignes, by which the man that fhall dwell in Gods holy hill, may be knowne. So the Apostle James tels vs, how

how we may know the  
wisedome from above  
by reckning the fruites  
and effects of it. Iam. 3.  
17. So doth the Apostle  
*Paul* tell vs, how we may  
know, whether we haue  
the Spirit of Christ in vs  
or no, Rom. 8. 9. 15. &c.  
Gal. 5. 22. & 4. 6. 7.

Secondly, I find out  
signes, by marking, what  
graces in man the pro-  
mises of God are made  
vnto; for thus I reason  
Whatsoever gifts of  
God in man brings him  
within the compasse of  
Gods promises of eter-  
nall mercie: that gift  
must

must be an infallible  
signe of saluation. But  
such are such and such  
gifts, as the instances in  
diuers Scriptures shew:  
And therefore the man  
that can find those gifts  
in himselfe, shall be cer-  
tainly saued. As for ex-  
ample : The kingdome  
of heauen is promised  
to such as are *poore in  
spirit*, Math. 5. 4. From  
thence then I gather,  
that pouertie of spirit  
is an infallible signe. The  
like I may say of the  
*loue of the word*, and of  
*uprightnesse of heart*, and  
of the *loue of God*, and  
B the

*the loue of the appearing  
of Christ, &c.*

Thirdly, I find out  
other signes by obser-  
uing what godly men  
in Scripture haue said  
for themselves, when  
they haue pleaded their  
owne euidence for their  
interest in Gods loue, or  
their hope of a better  
life. For look how godly  
men in Scripture haue  
proued that they were  
not hypocrites: euen so  
may any Christiā proue  
that he is not an hypo-  
cite neither. As for ex-  
ample, *Iob* being char-  
ged to be an hypocrite,  
and

and lying vnder the heauy hand of God, pleades his cause, and proues that he was not an hypocrite, by his constancie in Gods wayes, and by his constant estimation of Gods word, and *desire after it, as after his appointed food*, Iob 23. 10. 11. 12. More of this kind thou maist find in the proofes of particular signes.

Now whereas some signes are generall, and thou mightst doubt of *ys* exposition, namely how that signe is infallible in such & such sences: For

B 2      thy

thy establishment herein, thou mayst obserue, that I expound the signe as it is expounded in other seuerall Scriptures. As for example : The loue of the brethren, is a generall signe. Now how shall I know that I haue the right loue of the brethren? This I expound by flying to diuers other Scriptures, wherein the particular explanations of this signe are pleaded.

---

CHAP.



## CHAP. III.

*The triall of a Christian  
by the signes of true  
humiliation.*

**T**He first way then,  
by which a Chri-  
stian may trie him-  
selfe, is to examine him-  
selfe about his humilia-  
tion for sinne, whether  
it be right or no. For vn-  
der this head is compre-  
hended the explication  
of the doctrine of po-  
uertie of spirit, and god-  
ly sorrow, and so in ge-  
nerall of repentance for  
sinnes.

B 3

Now

26. Signes  
of true hu-  
miliation.

1. He sees  
his finnes.

Now the true Christian in this matter of humiliation shews himselfe to haue attained that, which no reprobate could euer attaine: and that in diuers particulars, as,

First, he hath a *true sight and sence of his sins*. He discernes his sinfulness of life both past and present, and is affected and pained vnder the burthen of his daily wants and corruptions, and sees his miserie in respect of his finnes. Ierem. 3. 12. Math. 11. 29. Math. 5. 4.

Se-

Secondly, he trembles at Gods word, and feares his displeasure, while it yet hangs in the threatnings. Esa. 66.

2. He feares Gods displeasure.

1.2.

Thirdly, he renounceth his owne merits, and disclaimeth all opinion of true happinesse in himselfe, or in any thing vnder the Sunne; as being fully perswaded, that he cannot be saued by any works of his owne, or be happie in enioying any worldly things; and therefore is fully resolved to seeke for the chiefe good in Gods fa-

3. He trusts not vpon the merit of his owne works.

uour in Iesus Christ  
onely.

4. He  
mournes.

For all sorts  
of sinne.

Fourthly, he *mournes heartily and secretly for his sins*; and so he doth,

I. *For all sorts of sins*: for secret finnes as well as knowne finnes; for lesser finnes as well as greater; for the present euils of his nature and life, as well as finnes past: yea for the sins he hath loued, or haue bene gainfull and pleasing to him. Yea he grieues for the euill that cleaues to his best workes, as well as for euill workes, Esa. 6.5. Rom. 7. Esa. 1.16.

Math.

Math. 5. 6.

2. For sinne as it is sin,  
and not as it doth or  
might bring him shame,  
or punishments in this  
life, or in hell.

For sinne  
as it is sin.

3. He is as much trou-  
bled for his sinnes, as he  
was wont, or now shold  
be for crosses in his estate.  
He mournes as heartily  
for the sorrowes that fell  
vpon Gods Sonne for  
his sinne, as if he had  
lost his owne and onely  
sonne, Zachar. 12. 10, 11.  
or at least this he stri-  
ueth for, and iudgeth  
himselſe, if worldly af-  
flictions do trouble him

As much as  
for crosses.

B 5 more

5. And for  
the sins of  
others.

more then his sins. Psal.  
38.5.

Fiftly, he is *truly grieued* and vexed in soule for the *abbominations* that are done by others, to the dishonor of God, or slander of true religion, or the ruine of the soules of men. Thus *Lot*, 2. Pet. 2. 6. and *David*, Psalm. 119. 136. and the mourners marked for Gods owne people. Ezech. 9. 4.

6. And for  
spirituall  
iudgements.

Sixtly, he is heartily affected, and troubled, and *griued for spirituall iudgements*, that reach vnto the soules of men,

as well as wicked men  
are wont to be troubled  
for temporall crosses; &  
so he is grieued and per-  
plexed *for hardnesse of*  
*heart*, (when he cannot  
mourne as he would,)  
and for *the famine of the*  
*word*, or for *the absence*  
*of God*, or for *the blasphemies*  
*of the wicked*, or the  
like. Psal. 42. 2. 3. & 137.  
Nchem. 1. 3. 4. Esay 63.  
17.

Seuenthly, he is *most*  
stirred vp to abase him-  
selfe and *mourne* for his  
sinnes, *when he feeles God*  
*to be most mercifull. The*  
*goodnesse of God* doth  
make

7. And is  
moued  
thereunto  
by Gods  
mercie.

make him feare God,  
and hate his finnes ra-  
ther, then his iustice,  
Hof.3.5.

8. And he is  
eased onely  
by spirituall  
meanes.

Eightly, his griefes  
are such as can be *asswa-  
ged onely by spirituall  
meanes*. It is not sport or  
merrie companie that  
easeth him: his comfort  
is onely from the Lord  
in some of his ordinan-  
ces. As it was the Lord  
that *wounded him* with  
the sight of his finnes, so  
to the Lord onely he  
goeth *to be healed* of his  
wounds, Hof.6.1.2. Psal.  
119.23.24.50.

Ninthly, in his griefe  
he



*he is inquisitive*: he will  
*ask the way*, and desires  
 to know *how he may be*  
*saved*. He cannot smo-  
 ther and put off his  
 doubts in so great a bu-  
 sinesse. He dares not  
 now any longer be ig-  
 norant of the way to  
 heauen. He is not care-  
 lesse, as he was wont to  
 be, but is seriously bent  
 to get directions from  
 the word of God about  
 his reconciliation, san-  
 ctification, & saluation,  
 &c. Jerem. 50. 4. 5. Acts  
 2. 37.

Tenthly, he is fearfull  
 of being deceiued, and  
 there-

9. And is  
 carefull to  
 learne how  
 to be saved

10. And is  
 fearfull of  
 being de-  
 ceived.

therefore is not slightly satisfied. He will not rest vpon a common hope, nor is he caried with probabilities; nor doth it content him that other men haue a good opinion of him; nor is he pleased that he hath mended some faults, or begun to repent: but *repenting he repents still*, that is, he takes a sound course to be sure his repentance be effectually performed, Ierem. 31. 19.

II. And earnestly desires to leade an holy life.

Eleuenthly, he is vehemently carried with *the desires of the sound reformation*

formation of his life. His sorrow is not *water*, but *washing*; nor is it euery washing, but such as *maketh cleane*. Worldly sorrow may haue much water, but it maketh nothing cleane; whereas godly sorrow alwayes tendeth to reformation and sound amendment.

Twelfthly, in all his sorrowes he is supported by a secret *trust in the mercie and acceptation of God*, so as no miserie can beate him from the consideration and inward affiance and hope in the mercie of God. In the  
*very*

12. And trusts vpon Gods mercie in his grieffe.

*very disquietnesse of his hart, the desire of his soule is to the Lord, and before his presence; though he be neuer so much cast downe, yet he waits vpon God for the helpe of his countenance, and in some measure condemnes the vnbeleefe of his owne heart, and trusts in the name of God, and his neuer failing compassions, Psalm. 38. 9. & 42. 5. 11. Lam. 3. 21. Zepha. 3. 12.*

*13. And is in loue with God if he heare his prayers.*

*13. He is wonderfully inflamed with loue to God, if he at any time let him know that he heareth*

heareth his prayers. In the midst of his most desperate sorrowes his heart is eased if he speed well in prayer, Psalme 116.

1.3.

14. He daily keepes an assise vpon his owne soule: he iudgeth himselfe for his sins before God, arresting, accusing, and condemning his sinnes. He confesseth his sinnes particularly to God, without hiding any sin, that is, without forbearing to pray against any sin he knowes by himselfe, out of any desire he hath stil to continue in it; and by this

14. And daily iudgeth himselfe for his sin.

this signe he may be sure he hath *the Spirit of God*, and that his *sins are forgiven him*. Esay 4.4. Psal. 35.5. 1. Ioh. 1.7. 1. Cor. 11.32.

15. And  
prayer in  
the holy  
Ghost.

15. His *requests are daily poured vnto God*. He cries vnto God with affection & confidence, though it be with much weaknesse and many defects, as the little child doth vnto the father, and thereby he discovers *the Spirit of adoption in him*. Rom. 8. 15. Zach. 12. 10. Ephes. 3. 12.

16. Desiring  
to be rid  
of all sinne.

16. He is *unfainedly desirous to be rid of all sins*,

as well as one. There is no  
sin he knowes by himself,  
but he doth desire as hear-  
tily that he might neuer  
commit it, as he doth that  
God should neuer impute  
it. This is a neuer failing  
signe, a fundamentall  
one. 2. Tim. 2. 19.

Note this.

17. He is content to  
receiue euill at the hand  
of God, as well as good,  
without murmuring, or  
letting go his integritie;  
as being sensible of his  
owne deserts, and desi-  
rous to approue himself  
to God, without respect  
of reward. This proued  
that Iob was an holy and  
vpright

17. And is  
willing to  
suffer af-  
fliction.

18. He dislikes sinne  
in all.

vpright man, Iob 1.1.&  
2.3.10.

18. *He dislikes sinne  
in all*, euen in those that  
are neare and deare vn-  
to him in other respects,  
1.King.15.12.13.14.

19. Sinne  
reignes not  
in him.

19. *He is innocent fro  
the great transgression,*  
and keepes himselfe from  
*his owne iniquitie.* He is  
not subiect to the domi-  
nion of sinne. Sinne doth  
not reigne in him, Psal.  
19.13. 2.Sam.22.24.

20. He hū-  
bles him-  
selfe for sin  
euen in his  
prosperitie.

20. He finds a desire  
to be rid of sinne, and to  
humble himselfe for it  
*in prosperitie* as well as  
aduersitie. He leaues sin  
before



before sin would leaue him. He forsakes it then, when he could commit it without apparent danger, Iob 8.5.6.

21. Or if he be in aduersitie, *his heart is vp-right*, without lying or dissimulation. He so seeketh the pardon of his sinnes then, and so promiseth amendment, as that he is also as carefull to practise it when he is deliuered. He is not like the Israelites mentioned Psal. 78.36.37.

22. He makes a *supernaturall valuation of spirituall things*, accounting

21. And in aduersitie his heart is vp-right.

22. He accounts of spirituall things as the best things.

ting them as pearles of the best price, not too deare bought, if he purchased them with all the worldly things he hath; and contrariwise, accounting himselfe exceeding poore if he want them, or the meanes of them, Math. 13. 45. 46. Psal. 41. & 63. 1. 3.

23. He doth not saue the things of the flesh and the world.

23. *He hath lost his wonted taste in earthly things: his heart is not transported with the admiration of them, or the inordinate desires after worldly things. He loves not the world & this life as he was wont to do.*

Though

Though hee vse the world, yet he easily confesseth himselfe to be a *stranger and pilgrime* here. He giues ouer the *unnecessary pleasures & profits* of this life, Heb. 11. 13. 1. Ioh. 2. 14. 15. Rom. 8. 6. He is wearie of the world, and willing to forgo societie with the men of this world, the workers of iniquitie, Psalm. 6. 8. 9. and 39. 12. and 26. 1, 2, 3, 4.

24. If the Lord be silent, and answer not his desires, but hides his face; his spirit faileth, and he is  
as

24. He is much grieued if God hide himselfe.

*as one that goeth downe into the pit: it troubles him as a sore crosse; and so contrariwise, Psal. 26. 1: and 88. 13, 14, 15: and 143. 7. Ioh. 16. 23. 28.*

25. Of a lion  
he becoms  
a lambe.

25. If he hath bene a man subiect to boisterous, violent, and hurtful affections, he is now become tame: of a *Lion* he is become a *lambe*, & a little child may leade him, Esay 11. 9.

26. His spirit  
is without  
guile.

26. He hath a *spirit without guile*, Psal. 32. 1. He is more desirous to be good, then to be thought to be so; and more seekes the power  
of

of godlineſſe, then the  
ſhew of it, Iob 1.1. Prou.  
20.6. 7. His *praiſe* is of  
God, and not of men:  
Rom.2.26.

And thus much of  
the triall of his humilia-  
tion. The ſignes of his  
faith follow.

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### CHAP. IIII.

*The triall of a godly man  
by his Faith.*

**F**Aith is the next  
thing to be tried in  
a childe of God.  
And in as much as there  
**C** are

Why we  
should trie  
our faith.

are diuers kinds of faith,  
and experience shewes  
in many that giue no  
signes of repentance,  
that they wil not be bea-  
ten frō a confident pre-  
sumption that Christ  
died for them, euen for  
them in particular : it  
stands vs in hand to trie  
our perswasion by true  
rules of Scripture, that  
so if it will abide the trial  
of the touchstone, we  
may lay it vp as an hid  
treasure and a wonder-  
full grace of God; and if  
otherwise, we may re-  
pent vs of presumption,  
as a deceiueable sinne.

But

But before I open the  
signes of this signe, the  
Reader must be admo-  
nished of three things.

First, that I intend not  
by these signes to shew  
how faith may be bred  
or *begotten* in vs, but  
how faith may be *proved*  
and declared to be in vs.

For it is the *promises* of  
God in the Scripture  
that *breed faith*: nor can  
humane reason belecue  
such great things from  
God for any thing that  
is in vs, but onely be-  
cause we see the word  
of God assuring such  
happinesse vnto such as

The drift  
is to shew  
how faith  
may be  
proved, not  
how it may  
be bred.

lay hold vpon them. So that, that which breeds faith, is the *reuelation of Gods promises* by his *word* and *Spirit*. Yet notwithstanding the assurance of faith is much increased and confirmed by the sight of those signes of the truth of our faith, and other graces of God in vs.

A second  
caueat.

Secondly, that I stand not precisely vpon the order of these graces of God in vs, nor determine that question, which graces are first wrought in the heart of a man : but that which



I have specially aimed  
at in the order of setting  
them downe, is to begin  
at those that either first  
appeare in a Christian,  
or are easiest (as I con-  
ceive) to be discerned  
in him.

Thirdly, that I intend  
especially the triall of  
such Christians as agree  
in this, that they are per-  
swaded that Christ died  
for them; that so the true  
Christian may see rea-  
son to comfort himself,  
that his perswasion is no  
presumption, as is the  
perswasion of the most.  
It is true, that diuers of  
C 3 the

The 3. note  
by way of  
preface.

the signes of faith here to be handled, will shew faith in the weakest Christian, though he will not yet be brought to acknowledge any perswasion. For this perswasion may be secretly wrought vpon the hart as it is when it relieth vpon the merits of Christ onely for saluation, though the iudgement of the Christian be not resolved against his doubts.

The question then is, how a Christian may trie his perswasion of Gods mercie, and his

interest in Christs merits, whether it be right or no.

For answer thereunto, I say, that the true Christian doth proue his faith and perswasion to be right, by those signes following.

First, his faithor perswasion was wrought by the hearing of the word preached: & therefore thou must first aske thy selfe, how thou comest by thy perswasion. For if thou say, thou wast alwayes so perswaded, or didst attain it by meere naturall meanes

The true faith.

1. Was wrought by the word preached.

or helpes, thou art de-  
ceiued. For, faith is first  
wrought by the holy  
Ghost in the preaching  
of the Gospell, as it is  
most cleer by the words  
of the Apostle, *How shall  
they belceue in him of  
whō they haue not heard?  
and how shall they heare  
without a preacher?* Rom.  
10.14. And whereas it  
may be, that many Chri-  
stiāns haue not obserued  
the workings of their  
faith; and haue forgot-  
ten the time of their  
conuerſion; and haue  
not iudgement to di-  
cerne how the Lord by  
the

the ministerie of his seruants did change their hearts, and leade them to Christ: Therefore when this first signe cannot comfort, they must trie themselves by the rest that follow.

Secondly, he hath an high *estimation of Iesus Christ*. For the man that hath true faith, accounts all things most base in cōparison of the knowledge of Christ, and the loue of God in him. He had rather be sure of Christ, then to gaine the whole world. Christ is more *precious* then all

2. Esteems  
Christ a-  
boue all  
things.

the world : yea is the only thing in request in the desires of the Christian. Now Christ is *precious* onely to *them that beleue*, 1.Pet.2.6. and by this signe *Paul* knew that he was growne far beyond himselfe in his former life, and beyond all the Pharises in the world. Phil.3.9.

3. Receiues  
the testimo  
ny of Gods  
ministers  
before all  
the world.

Thirdly, he readily receiues the testimonie of Gods ministers speaking out of the word, & sticks to it against all the contradictions of the world. The Apostle *Paul* 2.Thessal. 1. 10. shewes, that

that this signe will be  
pleaded and acknow-  
ledged in the day of  
Christ: *Christ*, saith he,  
*will be made admirable*  
*in them that beleene.*

Now some may say,  
But how shall we know  
that we do beleue?

Why, saith he, you  
are true beleeuers, be-  
cause ye receiued our te-  
stimonie; and this shall  
be to your praise in that  
day.

Fourthly, he cannot  
abide counterfetting &  
hypocrisie. If it be a right  
perswasion, it is a *faith*  
*unfained*; *Unfained* I say,  
as

4. Casts out  
hypocrisie.

as in other respects, so in affects, because it cannot abide fainings, but with speciall hatred purgeth out hypocrisie; which the perswasion of hypocrites neuer doth.

2. Tim. 1. 5.

5. Will abide triall.

Fiftly, this perswasion is permanent: it will endure triall, it will hold out in the euill day; it inclines the heart to cleaue to Iesus Christ, euen in the fire of tribulation, in the midst of manifold afflictions, and disgraces, and temptations. It is like the gold in the fornace that peris-  
eth



eth not; nor will it barely  
hold out: but a Christiā  
by his faith comforts &  
supports himselfe in af-  
fliction, so as his faith  
becomes to him both a  
*breast-plate* & an *helmet*:  
whereas the best faith,  
that is not the faith of  
Gods elect, will proue  
but drosse, if it be cast  
into the furnace of tem-  
ptation, further then it  
is supported by carnall  
meanes and helps. 1 Pet.  
1. 6, 7. 2. Tim. 1. 12. 1.  
Thess. 5. 8. Eph. 6. Luke  
8. 13.

Sixtly, he will *belecue*  
*all things*: I say all things  
that

6. It be-  
leeues all  
things.

that he apprehendeth  
to be required, threat-  
ned, or promised in the  
word. To beleue some  
things onely, may be in  
any other kind of faith,  
especially when they are  
such things as stand  
with their owne reasons,  
or wils, or affections, or  
the common opinion of  
other men: But this is  
the glorie of a lively iu-  
stifying faith, it will giue  
glorie to God in all  
things. *what God can  
speake, it can beleue:* so  
soone as it knowes it is  
spoken of God, though  
it be neuer so contrary.  
to

to the iudgment of flesh  
and bloud, Act. 14. 14.

Seuenthly, he *wil not  
make haste*. This was the  
signe giuen in the Pro-  
phet *Esays* time: He that  
beleeueth will not make  
haste. He had prophe-  
sied of hard times to fall  
vpō all the people: now  
this wold shew amongst  
them, who were true be-  
leeuers. For those that  
trusted in God, would  
*not make haste* to vse ill  
meanes to helpe them-  
selues; they would stay  
their hearts in *rest and  
quietnes*, and they would  
stay their secrete too from  
run-

7. Will not  
make haste

running to *Ægypt*, or to *Asshur*, which God had forbidden, *Isai. 28. 16.*

If faith be right, and thy perswasion a sound perswasion, and well grounded, there are ioyned with it these things following.

8. Is accompanied with a pure conscience.

Eightly, his perswasion is ioyned with a good and pure conscience; a conscience, I say, that makes him carefull to auoid sinne, and do good duties, and to serue God in sinceritie: whereas the perswasion that is in wicked men, is not accompanied with a good conscience,

science, they do not make cōscience of their wayes. Now this is a cleare rule of difference, 1.Tim.1.5.19. and 3.9. Heb.10.22.

Ninthly, he hath a *spirit* of discerning. There is a great deale of light comes into the heart with faith. A man cannot belecue, and be ignorant still. The Christian that is endued with faith from aboue, is endued with *wisedome from aboue*: so as he can conceiue of the things of God that concerne salvation, which *the naturall*

9. And a spirit of discerning.

*rall man perceiueth not.*  
Though he may want  
still in many knowled-  
ges, yet he hath skill in  
some measure to learne  
how to be saued. The  
doctrine of saluation he  
can now vnderstand,  
which is taught in the  
ministerie of the word;  
and he now can make  
some good vse of rea-  
ding the Scriptures, that  
before discerned litle or  
nothing in them. The  
veile that lieth vpon the  
hearts of all flesh, is now  
taken from his eyes; yea  
the very entrance into  
Gods word giueth light

to the simplest belecuer.

He that was stupid and  
vnteachable before,  
doth now *heare* as the  
learned, with a holy kind  
of insight and iudge-  
ment: 2.Tim.3.15. Psal.  
119.130. Prou.1.4.8. &  
5.9.

Tenthly, he hath a  
witness within himself.  
*He that beleueth hath a  
witness in himselfe*, 1.  
Ioh.5.10. For he hath  
the Spirit of adoption  
to certifie him infallibly  
of Gods loue to him, &  
that he is the child of  
God, Rom.8.15.16: and  
thus the belecuers are  
said

10. And the  
witness of  
the Spirit  
of adoptio.

said to be sealed by the Spirit of promise, Ephes. 1.13.14. God leaues a pawne, a pledge with e- uery Christian that shal be saued, to be as the earnest of his saluation, and this pledge and ear- nest is Gods Spirit. And the Spirit testifies to the beleeuers, partly by re- uealing to him the cer- taintie & truth of Gods promises in his word; & partly by printing vpon his hart these sauing gra- ces, which distinguish him from all others; and partly by powring vpon him the ioyes, which are called



called the ioyes of the holy Ghost, in the vse of Gods ordinances, as the inward ratificatiō of the assurance of Gods loue and goodnes to the beleeuer. Of which after.

Lastly, Faith may be discerned by many things it worketh, which are the fruits of it: and by the fruits of faith, we may know faith it selfe. Faith is like the roote of a tree, that lyeth vnder ground, and cannot be seen without much digging; but by the fruit the tree beareth, we may know what kind of root it

11. Beareth  
those fruits  
following.

it hath, and of what sort  
it is. Now the fruits of  
faith are these that fol-  
low, and such like, as,

1. Loue.

1. Loue to God and  
the godly: for *Faith wor-  
keth by loue*, Gal. 5. 6.

2. Puritie  
of heart.

2. Cleannesse of the  
thoughts and affections.  
For *Faith purifieth the  
heart*. It makes a man  
strive after inward puri-  
tie, as well as outwards  
to get a *cleane heart* as  
well as *cleane hands*. It  
worketh humiliation for  
inward sinnes as well as  
outward, Act. 15. 9. and  
drives a man to seek  
pardon in the name of  
Christ.

Christ, for all sorts of inward perturbations and secret euils.

3. *Victorie ouer the world.* Faith ouercometh the world, 1. Ioh. 5. 4. 5: and so it doth, when it maketh a man so rest vpon God, and his truth and promise, as, if he be put to it, to deny the respect of his owne credit, or profit, or pleasures, or the displeasure of carnal friends, or his hopes in matters of the world; resting satisfied with the expectation of the treasures and pleasures of a better world, yeelding him-

3. *Victorie ouer the world.*

himselfe ouer to be guided by Christ, and his truth, vnto the death, Psal. 48. 14. *He liues by his faith*, Gal. 2. 20.

4. Humility

4. Humilitie. For a true faith excludes boasting of our owne labors, gifts or praises; and makes vs able, out of the sense of our owne vilenesse, to acknowledge all the glory to Gods free grace and loue in Iesus Christ, Rom. 3. 17. Gal. 3. 22.

5. Confessio

5. The confession and profession of the truth. Faith will make a man speake in defence of

of the truth: I haue belee-  
ued, therefore haue I spo-  
ken, saith Dauid, Psalme  
116: which the Apostles  
pleade to proue their  
faith also: 2. Cor. 4. 13.  
14.

6. The putting on of  
righteousnesse, which is  
not by the works of the  
Law done by vs. The  
application of, and re-  
lying vpon the righte-  
ousnesse of Iesus Christ,  
is the proper and onely  
worke of true faith.  
Rom. 10.

6. Applica-  
tion of  
Christs  
righteous-  
nesse.

7. It opens a spring  
of graces in the heart of  
a true Christian: he that  
D is

7. A verie  
spring of  
grace.

is a true beleever,  
is qualified with sundrie  
heavenly gifts,  
which were not in him  
by nature; which gifts  
do daily discover themselves  
in his heart, flowing  
from thence, as if there  
were a spring of living  
waters in his belly. *Sanctification of the  
spirit, and faith of the  
truth* he inseparable,  
Ioh. 7. 38. 2. Thessaloni-  
ans, 2. 13.

CHAP.

CHAP. V.

*The triall of a godly man  
by such heauenly gifts as  
serue him in his iour-  
ney to heauen.*

**T**Hus of his triall  
in his humiliation,  
and in his faith. It  
followeth in the third  
place to trie him by his  
gifts, which are the fruits  
of faith. The true Chri-  
stian differs from the  
wicked man in two sorts  
of gifts: Some of them  
are such gifts as are be-  
stowed vpon him from  
aboue, but serue him

Two sorts  
of graces  
in a Chri-  
stian.

D 2 onely

onely for his spirituall  
vse, while he is on the  
way in his iourney to  
heauen, and so onely in  
this life; such as are the  
*sacred thirst: The loue to  
the word, and meanes of  
his holinesse: The spirit  
of supplication: The loue  
of his enemies, and his de-  
sire after the appearance  
of Iesus Christ.* Other  
gifts he hath, which will  
accompanie him home  
into his heauenly country,  
and abide vpon him for  
euer, and are not aboli-  
shed by death: such as  
are *sauiing knowledge, the  
loue of God, and the loue  
of*



of the godly . First therefore of those heavenly gifts which will passe away: and so he is qualified with five distinct holy gifts, which cannot be found in any reprobate.

The first is *his holy thirst*, which is a heavenly kind of appetite, by which he is carried to the desire of things above nature; such as are the merits and *righteousnesse of Christ*: the *favour of God*: the *presence of God*: the *full deliverance from all sinne*: the *remouing of spirituall*  
D 3 *indige-*

The holy thirst that is in the godly Christian tried by foure signes.

*iudgements*: the *saluation* of other men, and the like; and this thirst is a signe the more infallible.

1. Because it is *constant* and indelible in this life. There is no part of his life, but it continueth either in the *sence* of his affection, or in the *iudgement* of his vnderstanding, so as he accounts *spirituall things* to be *the best things*: and though at some times his affections may be the lesse moued after them, yet his appetite is *daily renewed*, as it is in the

the hunger, or thirst, that is bodily.

2. Because it is *industrious*. For this holy thirst will guide him to a carefull *use of all the meanes*, by which good things may be attained; and doth not breathe it selfe out onely with sudden and vaine wishes, or flashes of desire, Psal. 27.

4. 1. Pet. 2. 2. Psal. 63. 1. 2. Psalme 1. 2. Acts 2. 37.

3. Because it works a constant and secret *meditation* of heavenly things desired, the heart frequently seekes after God day and night.

Isaiah

Isaiah 26. 9. Psalme 63.  
1. 6. For what we desire  
feruently, we thinke on  
almost continually.

4. Because if the Lord  
quench his thirst, and sa-  
tisfie his desire in spiri-  
tuall things, *the soule be-  
comes as a watered gar-  
den*; and then followes  
in him an heauenly kind  
of *satisfaction and con-  
tentment* with singular  
delight in the soule, and  
*vowes* and wishes of in-  
finite and eternall thank-  
fulnesse, Psalme 63. 4. 5.  
Iere. 31. 25. 26.

And thus much of the  
first gift.

Secondly,

Secondly, the loue to the word is another signe that he is the child of God, and a cleare euidence of his saluation. Now because all sorts of wicked men may resort to the exercises of the word, and those that haue but a temporarie faith may shew a great estimation of the word, and find ioy in the hearing of it, & shew much zeale in things that concerne the word, and may yeeld some obedience to the directions of the word also: it is profitable to consider how the

His triall  
by his loue  
to the  
word.

true Christian may  
proue that his affection  
to the word is more sin-  
cere then that affection  
which any wicked man  
can bring to the word.  
And thus he may find  
that his heart is sound in  
his loue to the word, by  
these marks.

13. Signes  
to trie his  
affection to  
the word  
by.

I. By his manner of  
receiuing it, when he  
doth receiue the word,  
*as the word of God, and  
not of men:* setting his  
heart before Gods pre-  
sence, and being affe-  
cted as if the Lord him-  
selfe should speake vnto  
him. This no wicked  
man

man dares do : he dares  
not present himselfe  
with the whole intend-  
ments of his heart be-  
fore the Lord. For this  
signe the Apostle *Paule*  
acknowledged the Thes-  
salonians to be true  
Christians, 1. Theſſal. 2.  
13.

2. By his Appetite to  
the word. For there is in  
a godly man as true an  
hunger after the word,  
as the food of his soule,  
as there is in his sto-  
mach after the foode of  
his body; which shewes  
it selfe to be the more  
sincere, because it is con-  
stant,

stant, he desires the word at all times, *and as his appointed foode daily,* as it is in the bodily appetite, though after feeding the stomach may seeme to be full and satisfied, yet the hunger reuiues againe every day, so it is with the heart of a child of God: whereas wicked men regard the word but by fits, and in a passion, and then at length fall cleane away from the affection to it, Psal. 119. 20. Iob. 23. 12.

3. By his loue to them that loue the word.

4. By



4. By his sorrow, because other men keepe not the word, Psal. 119. 136.

5. By his vntained estimation of the word aboue all worldly things, accounting it to be an happy portion to enioy the word in the power and profit of it, Psal. 119. 14. 72. 111.

6. By his desire & delight to *exercise himselfe in it day and night*, that is, constantly, Psal. 1. 2.

7. By his grieve either for the want of the meanes by which the word might be taught vnto

vnto him with power,  
accounting such want  
of the meanes to be a  
sore famine; or for want  
of successe in y<sup>e</sup> vse of the  
meanes whē he doth en-  
ioy it, Psa. 42. 3. Am. 8. 12.

8. By the extent of  
his loue to all the words  
of God, euen the Law,  
that with threatening  
shewes him his sin, and  
searcheth out his most  
secret corruptions; be-  
ing most affected with  
that ministry that doth  
most sharply rebuke sin.

9. By his resolution  
to labour as hard for the  
food of his soule, as men  
do,

do, or he would do for  
the food of his bodie,  
Ioh.6.27. Amos 8.12.

10. By the constant  
sweet taste he finds in it,  
especially when it is po-  
werfully preached, Psal.  
19.10. 2. Cor. 2.15.

11. By the end he pro-  
pounds vnto himselfe in  
the vse of the word,  
which is, that he might  
not sinne; and that his  
wayes might be made  
pleasing to God, hiding  
the word in his heart to  
this purpose, Psal. 119.11.

12. By his willingnes  
and resolution to denie  
his owne reason and af-  
fections,

fections, his credite, his carnall friends, his profits, or his pleasures in any thing, when God should so require it of him, and vpon any occasion to shew his heartie respect of the Gospell, Mar. 10. 2. 9. 1. Cor. 1. 18.

13. By the effects of it: as,

1. When for the loue he beares to the word, he will separate himselfe from the wicked, that might any way withdraw his heart, or endanger his disobedience, Psal. 119. 115.

2. When

2. When he accounts the word to be his chiefe comfort in affliction, & finds it to be the maine stay, and solace of his heart, Psal. 119. 23. 24. 50. 51. 54. 143.

3. When it works in him effectually the redresse of his wayes, and freedome from the dominion of sin, Ioh. 8. 33. Psal. 119. 45. 9. 59. 1. Thes. 2. 13.

4. When it works in him certaine and sensible assurance of heart before God. This assurance is an infallible signe of the right vse of the word,

His triall  
by his gift  
of prayer.

13. Rules  
of triall.

word, 1. Theff. 1. 5.

And thus of the second gift.

The third gift is the *spirit of prayer* or supplication, as the Prophet *Zacharie* calls it, Zach. 12. 10: and this gift he hath above all wicked men, which he shewes many wayes: as,

1. He *askes according to Gods will*, 1. Ioh. 5. 14.

2. He prays with persuasion that God will heare him. He *beleeueth* in some measure *that he shall haue* what he prays for. He *prayes in faith*, Mark. 11. 14. Iam. 1. 6. 7. Psal.

Pfal.6.9. 1.Ioh.3.19.22.

3. He prayes *in the name of Christ*, and is affected with the sence of his owne vilenesse, and relies vpon the merits and mediation of Iesus Christ, Ioh.14.13. Psal. 86.1.2. & 143.4.

4. He will pray *at all times*, Iob 27.9. Psalme 106.2.

5. He is *feruent in prayer*: his heart prayeth: he hath the affections of prayer, Iam.5.16. Psal. 6.8.

6. Prayer makes him exceeding weary of the world: it giues him such  
a

a taste of his owne sinfulnessse, and of Gods goodnesse, and of the glorie of heauen, that he is vehemently carried with desire to be absent from the bodie, that he might be present with the Lord, Psal. 39. 12.

7. When he knowes not how to pray as he ought, the Spirit prepares his heart, excites in him holy desires, supplies him sometimes with words, sometimes with affections, and sometimes worketh inward unexpressible groanes, which yet it presents to God, as effectual



Etuall prayers, Rom. 8.  
26.27.

8. He findes an holy  
rest, and quietnesse in his  
conscience and heart,  
with spirituall *boldnesse*  
and *confidence* of trust in  
God, if he *heare him gra-*  
*ciously*, and *answer him*  
in mercie, Psal. 3.4.5.6.  
& 116. 1.7. & 91. 15. 17.  
Jerem. 33.3.

9. He *loues the Lord*  
*exceedingly for hearing*  
*his prayer*, and desires to  
*keepe himselfe in the loue*  
*of God*, Psal. 116. 1. Iude  
20.

10. His prayers pro-  
ceed from a heart that  
loues

loues no sin, but desires  
to *depart from iniquitie*,  
and to do that which is  
pleasing in Gods sight,  
2.Tim.2.19. 1.Ioh.3.22.

11. He loues prayer  
in others, 2.Tim.1.22.

12. He strives against  
deadnesse of spirit and  
distractions, as an heavy  
burthen, Psal.86.3.4.

13. He makes prayer  
his chiefe refuge; and he  
will pray, though prayer  
be in neuer so much dis-  
grace, Psal.69.10. 13. &  
142.2.5.

And thus of the third  
gift.

The fourth gift is the

low

*loue of his enemies.* Any  
Christiā may loue such  
as loue him; but to loue  
his enemies, is onely to  
be found in the true  
Christian, which he  
proues by these tokens  
of the sinceritie of his  
loue:

His loue to  
his ene-  
mies tried.

1. He can *pray* hear-  
tily *for them*, yea in some  
cases he can mourne, &  
*humble his soule* before  
God for them in their  
distresses, Psal. 35. 13. 14.

2. He *desires their con-  
uersion* so vnfainedly,  
that he is sure, if they  
were cōuerted, he could  
reioyce in them as hear-  
tily

tilly, as in those he now much delights in.

3. He can likewise forgive them their particular trespasses against him; being more grieved for their sins against God, thē for the wrongs they do him, Mat. 6. 14.

4. He can freely acknowledge their iust praises.

5. He can not onely patiently endure their reuilings, but can forbear, when he could be reuenged by bringing shame or misery vpon them, 1. Pet. 3. 9. Rom. 12. 14. 1. Sam. 24. 18. 19.

yca

yea he doth, as he hath occasion, strive to overcome their evil with goodnesse, being willing to helpe them, or releue them in their miserie, and do them any good for the soule or body.

The last gift which is found in the true Christian, while he is in the way in this life, is, *His loue of the appearing of Christ*, which he shewes:

1. By the longing after the time of Christs coming, whether by death or iudgement.

2. By his gladnesse at the promises, or signes

E

of

His triall by  
the loue to  
the appea-  
ring of  
Christ.

of his particular or generall coming.

3. By his often meditations of that day, and his hearty prayers for the hastening of it, Rev. 22.10.

4. By his daily care to dispatch all those godly duties which he desires to do before his death, and accordingly by his willing disposing of his estate, and endeavors to set his house in order:

And this desire of Christs coming is apparently the more sincere in him:

I. Be-

1. Because it ariseth out of his loue to God, and his hatred of his owne sins, and his wearines vnder the obseruation of other mens sins.

2. Because this desire is accompanied with the care of the meanes, by which he may be prepared for saluation.

3. Because he is thus affected euen in his prosperitie when he thrives in the world, and is not in any notable distresse.

Hitherto of his triall in such gifts as he is endowed withall in this life onely: his triall in the

E 2 gifts,

gifts that will abide in him for euer, follow.

## CHAP. VI.

*His triall in respect of such heavenly gifts as will not be abolished by death.*

The trial of  
his know-  
ledge.

**T**He gifts that will abide in him for euer are these three: Knowledge, the loue of God, and the loue of the brethren. These are perfected, and not abolished by death.

And so he  
differs from  
wicked  
men.

And first, in his knowledge he differs from all wicked men, and so in diuers



diuers things: as,

First *in the things he knowes*: he knowes the nature of God in a right manner: he knowes God in Iesus Christ: he knowes the vilenesse of his owne finnes: he knowes after an effectuall manner the mysteries that concerne the saluation of his soule: he knowes his owne conversion, and the forgiuenesse of his finnes, and the *things that are giuen him of God*: Mat. 13. 13. Iohn 17. 3. Iere. 31. 34. 1. Cor. 2. 12. He knowes that Iesus Christ is in

In the things he knowes.

E 3 him,

2. In the  
cause of  
his know-  
ledge.

him, 2. Cor. 13. 5.

2. Secondly, in the  
cause of his knowledge.  
For flesh and blood did  
not reueale those things  
vnto him, he came not  
by them by the vse of  
naturall meanes, but  
they are wrought in  
him by the word & Spi-  
rit of God, Mat. 16. 17.  
1. Iohn 2. 27. and 5. 10.  
1. Cor. 1. 30.

3. In the ef-  
fects of his  
knowledg.

Thirdly, in the effects  
of his knowledge, for

1. It breeds in him an  
vnspeakable refreshing  
and gladnesse of heart  
in Gods presence, Psal  
36. 8. 9. 10. Philip. 1. 9.

2. It

2. It inflames him to  
a wonderfull loue of the  
word of God aboue all  
earthly things, Psal. 119.  
97. 98.

3. It works in him an  
effectuall sauouring and  
tasting of the goodnesse  
of spirituall things : Ro.  
8. 5.

4. It enclines him to a  
constant obedience and  
practise of Gods will,  
Pro. 8. 9. 17. Iohn 7. 17.  
Dent. 4. 6. It redresseth  
his wayes, Psal. 119. 10.  
1. Iob. 2. 3. and 3. 24.

5. It beates downe  
pride and conceitednes,  
and frowardnesse, and

E 4 makes

4. In the  
properties  
of his  
knowledge

makes him humble and teachable, Pro. 3. 5. 6. and 8. 13. 14. James 3. 17.

Fourthly, in the *properties of his knowledge*: for

1. It is *infallible*: his knowledge hath *much assurance* in many things with strong confidence, and resolution at some times especially, when he is before God, 1. Thes. 1. 5.

2. It is *indelible*, it cannot be utterly blotted out, it is fast grauen in his heart; contrary doctrine, or persecution cannot raze it out, Iere. 31. 34. Eph. 4. 13. Prou.

4.5.6.

3. It is *sincere*, for first it inclineth him to giue glorie to God, and receiue *all truth*, as well as any truth. He receiues the doctrine of God, though it be aboue reason, and against the common opinion of men, or crosse his profit, or desires, or the like. Secondly, it leades him principally to *understand his owne way*, and guides him to study the things chiefly that concerne his owne reformation and saluation, Pro.14.8.Colof.3.16.

E 5

And

His loue  
to God  
tried by 9.  
signes.

And thus he differs from wicked men in his knowledge.

Secondly, in his loue to God he hath these things, which no wicked man can attaine to.

1. He hath a deliberate inward inflamed estimation of God aboue all things, accounting *his louing kindnesse better then life*, and the signes of his fauour his greatest ioy, Psal. 63. 2. 11.

2. He loues & longs for the Lord Jesus Christ with certaine & sincere affection, Ephes. 6. 24. 2. Tim. 4. 8.

3. He

3. He delights in Gods presence, and shewes it by his vnfained loue to Gods house, Psalme 26. 8: and by his heartie grieffe for Gods absence, Cant. 3. 1: and by his carefulnesse to set the Lord daily before him, walking in his sight Psal. 16. 8.

4. He hates sin heartily because God hates it; and he dislikes sinners, because they hate God; accounting Gods enemies as if they were his owne enemies, Psal. 139. 21. 22. and 97. 10.

5. He constantly desires

fires to be like God in holinesse, being carefull to approue his affection to God by his obedience to his commandements, so as it is not grieuous to him to receiue directions, but serues God with all his heart, being fearefull to displease God in any thing, Ioh. 14. 21. 1. Io. 5. 3. Deut. 10. 12. and 11. 22: & is more affected with Gods approbation then all the praise of men, Rom. 2. 26.

6. He is much affected with Gods mercie, & the blessings bestowed vpon him, which he thank-



thankfully remembers  
to the praise of Gods  
free grace, Esa. 63. 7. Psal.  
63. 2. 3. 4. 6. 8. & 107. 22.  
Iob 36. 24. Deut. 6. 2.

7. He loues all the  
godly for this reason  
chiefly, because they are  
like vnto God in holi-  
nesse, as being begotten  
by him, 1. Ioh. 5. 1.

8. He is as heartily  
vexed for any dishonor  
done to God, as for any  
disgrace offered to him-  
selfe.

9. Finally he shewes it  
in diuers cases that befall  
him in his course in this  
life: as,

1. If

1. If he be put to suffer any thing for Gods sake, he endures it with much ioy and patience, 1. Theff. 1. 6. Act. 5. Iohn 22. 15, to 19.

2. If at any time he offend God by his owne faultinesse, he is heartily grieved and cast downe, and doth constantly desire to forsake any sinne, though neuer so pleasing or gainefull vnto him, rather then he would displease God, Deut. 30. 6.

3. In all streights and wants, he runs to God, relying vpon God as his

de-

defence, rocke, and refuge  
in all times of troubles,  
making his moane vnto  
him, and powring out  
his prayers and com-  
plaints before him, Psal.  
18.1.2.

Thus of his loue to  
God.

Thirdly, his loue to  
the godly doth also di-  
stinguish him from all  
the wicked men in the  
world, because here are  
diuers things to be no-  
ted in his affection to  
them, which cannot be  
found in wicked men:

1. As first, he loues the  
godly aboue all other  
sorts

His loue to  
the godly  
tried by ten  
signes.

sorts of mē in the world,  
he accounts them as the  
*onely excellent people*, Psal  
16.3. 1.Ioh.3.14. and af-  
fects them as if they  
were his naturall kinred,  
Rom.12.9.10.

2. He loues them not  
for carnall respects, but  
for the graces of God  
in them, for *the truths*  
*sake*, and because *they*  
*are begotten of God*, 1.Ioh.  
5.1. 2.Ioh.1.2. 3.Ioh.1.

3. He delights in their  
*fellowship* and societie in  
the Gospell, as accoun-  
ting them the happie  
companions of this life,  
Psal.16.3. 3.Ioh.8. Phi-  
lippi-

lippians 1.5.

4. He hath a *fellow feeling* of their miseries: he is in some measure affectioned to weepe with them that weepe, and reioyce with them that reioyce; especially he is glad when their soules prosper: Rom. 12. 16. 3. Ioh. 3.

5. His desire is to walk *inoffensively*, as being loath any way to be an *occasion of stumbling*, or scandall to any Christian, 1 Ioh. 2. 10.

6. He can beare *their infirmities*, take things in the best sence, *suffer long,*

long, & is not easily provoked: he hopeth all things, and boasts not himselfe, or enuies them, nor will receiue an euill report against them, 1. Pet. 4. 8. 1. Cor. 13. 4. 5. 6. but rather makes Apologie for them.

7. He easily praiseth them in all places for their grace, or obedience, Rom. 16. 19. 3. Ioh. 6. Psal. 15. 5. 1. Thess. 1. 8.

8. His wel-doing extends it selfe to them to his power, he is bountifull, pitifull, and tender, he hath bowels of mercie, according to the occasion

sion of mercy, either corporall or spirituall. He gladly receiueth them, and with a ready mind communicates to their necessities, Philemon 7. 1.Pet. 3.8. & 4.8. 1.Iohn 3.17. 3.Ioh. 5.

9. He loues *all* the brethren. He hath not the *glorious faith of Christ in respect of persons*, Iam. 2. 1.2.Eph. 1.5. Col. 1.4. He can make himselfe *equal to them of the lower sort*, Rom. 12. 16.

10. Lastly he loues them *at all times*, euen when they are in aduersitie, disgrace, sicknesse,  
or

or any other misery.

Hitherto of the godly  
mans triall by his gifts.

## CHAP. VII.

*The trial of the godly man  
by his works of obe-  
dience.*

His works  
tried by 7.  
signes.

**T**He fourth way to  
try him, is by his  
workes, or by his  
obedience in his life  
and conuersation; and  
so his works excel all the  
workes of vnregenerate  
men many wayes: as,

1. Because what he  
doth, ariseth *out of the*  
*love*



loue he beares to God and  
goodnesse; and therefore  
he doth good heartily,  
and not by constraint, or  
with repining, or delay:  
yea he is so stirred vp  
with the sence of Gods  
goodnesse to him, that  
he is much hūbled when  
he hath done his best,  
that hee cannot bring  
more glorie to God,  
Deut. 30. 20. Iosh. 22. 5.  
Mat. 4. 19. Rom. 6. 27.

2. In doing good he  
hath respect vnto all Gods  
commandements: there  
is no part of an holy life  
but he desires to practise  
it; and therefore he will  
obey

obey Gods will in some  
cases when it is against  
his profit, credit, ease, or  
the liking of carnall  
friends, preferring Gods  
cōmandements above  
all things, yea life it self,  
Ier. 35. Heb. 11. 8. Gen. 22.  
12. Prou. 7. 2. Act. 5. 29.  
Mat. 16. 25. Exod. 15. 26.  
1. Kin. 9. 4. Ier. 11. 4. Iohn  
15. 14.

3. He will do good  
*at all times*, and not for  
a fit; making conscience  
of his wayes in all com-  
panies as well as any; *ab-*  
*sent* as wel as *present*; be-  
fore meane Christians,  
as wel as before the best

at home as well as abroad, Phil. 2. 12. Gal. 5. 7.

2. Kin. 18. 6. Psal. 106. 2.

4. He makes conscience of the least commandment as well as of the greatest, Mat. 5. 19. Gal. 3. 7.

5. He comes to the light, that his deeds might be manifest, that they are wrought in God, Ioh. 3. 21.

He is desirous in all things to be guided by the warrant of the word of God.

6. He exerciseth his faith in the very discharge of the duties of his outward conversation. He *lives by the faith*  
of

*of the Sonne of God, and  
commits his way to God,  
and trusteth vpon the  
name of the Lord, Gal.  
2.20.*

7. He knoweth that  
his obedience, is right,  
because *God heareth his  
prayers*, and entertaines  
him graciously, when  
he calls vpon him in se-  
cret; whereas God hea-  
reth not sinners; and if  
wickednesse were in his  
heart, God would not  
regard his prayers, Ioh.  
9.31. Psal. 66.18.

And thus of his works.

CHAP

CHAP. VIII.

*His triall by the enter-  
tainment he hath  
from God.*

**T**He fifth way by  
which he may be  
tried, is by the en-  
tertainment that God  
vouchsafeth him in this  
life, which he neuer  
vouchsafeth to wicked  
men. There are diuers  
specialities of fauour  
which God sheweth to  
him, and not to any vn-  
regenerate man: As

1. *His election in time*  
is a manifest token of  
F Gods

5

Six fauours  
God be-  
stowes vp-  
pon him  
which the  
wicked ne-  
uer seele,  
1. Election  
in time.

Gods election of him before time: the Lord shews that he hath chosen him frō euerlasting, when by the power of the Gospell he seizeth vpon him particularly, & effectually perswades him to leaue the world, and the sinfull societie he liued in, and to deuote himselfe as a *living sacrifice* vnto God.

1. The baptism by fire.

2. He is *baptized with the holy Ghost and fire*: the *baptisme by fire* is onely proper to Gods Elect: the holy Ghost at some times falls vpon him, & sets him all on a fire, or

a fire I say, both of sudden and violent indignation at sinne, as it is sinne; as also the fire of holy affections, with which from God he frequently and on a sudden is inflamed, while he stands before the Lord. For besides the affectiō which a godly man bringeth with him to Gods worship, he doth feelee his heart oftentimes on a sudden surprised with strange impressions, sometimes of sorrow, sometimes of feare and awfull dread of God; sometimes of feruent  
F 2 desires

desires after God: sometimes of strong resolutions of holy duties to be done by him, and the like, Math. 3. 11.

3. Much  
assurance.

3. He fees at some times in the vse of Gods ordinances a maruelous worke of the holy Ghost ; in respect of *much assurance* & strange establishment of his heart , both in the certaine perswasio of Gods loue, and the infallible beleefe of the truth ; so as at that time no danger or death could amaze him, but he could willingly witnesse his  
confi-



confidence by vndergoing any thing could befall him, 1. Theff. 1. 5.

4. He fees at sometimes the *unspeakable & glorious ioyes of the holy Ghost*, which are differing from the carnal ioyes or illusions may be found in wicked men, because they are such ioyes, as he fees onely in the vse of some ordinances of God, and such as by effect make him more humble, and vile in his owne eyes, and do enflame him to an high degree of the loue of God and goodnesse; which

4. Ioy unspeakable.

5. The sanctification of his afflictions.

illusions can neuer do.

5. *The sanctification of his afflictions* is another infallible signe of Gods loue to him. For God makes his crosses to become blessings vnto him, & worke his good, so as he may plainly see, that it was good for him to be afflicted: & besides, God giues him many times the experience of his goodnesse both by vnexpected consolation in his distresses, & gracious deliuerance out of them, Rom. 8. 28. Ps. 119.

6. The answer of his prayers.

6. Lastly, to this place I may referre Gods hearing

ring & answering of his prayers; whereas God doth not heare sinners, as was shewed in the end of the former Chapter.

## CHAP. IX.

*His triall by the Sacraments.*

**T**He fixt & last way of triall of the estate of a Christian, is by the Sacraments, and in particular by the *Sacrament of the Lords supper*. For God hath appointed the two Sacraments to be his broad  
F 4      scales

Six rules  
of his triall  
about the  
sacrament.

seales to assure his favor  
vnto his people: and be-  
cause none but worthy  
receiuers cā be partakers  
of so great a priuiledge  
as the couenāt of Gods  
grace, and the Gospel of  
Iesus Christ: therefore  
hereby doth the true  
Christian distinguish  
himselſe from all men.  
For in becoming a *wor-  
thy receiuer* he doth di-  
uers things not only re-  
quired in cōmunicants,  
but such as none but  
godly men can attaine  
vnto: As,  
- 1. He doth forgive his  
enemies, as heartily as he  
desires

desires God to forgive him his trespasses.

2. He examines himself, and vpon examination he both eates with some hearbes (that is, comes with some measure of griefe for his offences) and withall finds as vntained a desire, that he might neuer offend God in any thing, as that God should there assure him of the forgiveness of his sins, and that he will neuer punish him for any of them, 1. Cor. 13.

3. The couenant of his heart is to cleaue to God, and the care of

godlineſſe all the dayes  
of his life, 1. Cor. 5. 8.

4. He is in ſome mea-  
ſure perſwaded of Gods  
loue to him in Chriſt, &  
*diſcerneſ the Lords body,*  
ſo as he is ſecretly in  
ſome degree perſwaded  
of the ſpirituall preſence  
of Ieſus Chriſt, & of the  
operation of God: ſo as  
he beleeueth, that Chriſt  
will as certainly nourish  
his ſoule, as the outward  
elements can any way  
be fit to nourish his bo-  
dy, Mar. 16. 16. Col. 2. 12.  
1. Cor. 11.

5. He ſometimes feels  
the holy Ghoſt inward-  
ly,

ly, setting to Gods priuy  
seale by sudden refresh-  
ings falling like the dew  
vpon his heart, and esta-  
blishing his soule before  
the Lord, Eph. 1. 13. 1.  
Cor. 1. 12.

6. His heart is knit vn-  
to the godly more and  
more, and increaseth in  
his resolution to cleaue  
to them onely, and for-  
sake all other professions  
of men in the world; lo-  
uing them vnfainedly,  
and desiring for euer to  
be a partaker of their  
lot. 1. Cor. 10. 16.

CHAP.

## CHAP. X.

*The directions that shew  
him how to get assurance  
by the helpe of these signes.*

**H**itherto of the  
signes of the god-  
ly man. Now fol-  
lowes the course that  
the weake Christian  
should take by the vse  
of the former signes of  
triall, to establish his  
heart in the assurance of  
Gods fauour, and his  
owne eternall saluation.

My aduice is therefore,  
that the weak Christian  
that finds want of esta-  
blishment and cleare as-  
surance



surance, should take the former signes of trial, & go apart, and set himself in Gods presence, emptying his heart of worldly distractions, and seriously consider of every rule of triall apart; and gather out into some little paper-book so much as in every signe he can clearly find to be in himself, and that which he durst through Gods mercy resolutely avouch to be wrought in him by the grace of God. And this I would have him to do with deliberation, trying himselfe  
mod by

by one or two of the chiefe heads at most in a day, spending no more time about it then he may well allow, without wearinesse or dulnesse.

Now because he may be perhaps discouraged with the obseruation of diuers things, which he may find wāting in himselfe in euery signe; he must therfore take some sound notice of the distinction of Christians made by the Apostle *Iohn*, 1. *Ioh.* 2, who casts all true Christians into three sorts. Some are *Infants*, and either new borne,

borne, or but weakly  
qualified with the gra-  
ces of Christ: yet are  
right, & haue true grace  
in some measure. Others  
are *strong men*, that is,  
such as haue the gifts of  
the Spirit lively and in  
their power in them. O-  
thers are *Fathers*, that is,  
such as haue had long  
experience in the pow-  
erfull practise of godli-  
nes, and haue bene long  
exercised in all kinds of  
weldoing. Now all these  
three sorts may be sup-  
posed to come to these  
signes. The weake Chri-  
stian only takes to a few  
of

of the plainest marks in the explication of each signe. The strong Christian he takes to the most of the marks. The Fathers they in a manner discern all the particulars of Gods graces, and the severall workings of them. Each of these, eue the weak Christian may see so much as may stay his heart in assurance, & so settle his faith & ioy. When there are many signes of one & the self same thing, it is sufficient if it can be demonstrated, though it be but a few ways, seeing euery  
to be pat-

particular marke being warranted by Scripture, hath force to conclude for assurance, and to proue, that we differ frō all the wicked men in the world.

Though at the first in reading but a signe or two, thou get but a few things may cōfort thee, yet hold out till thou come to the end of all the signes, & then thou shalt see a faire army (as it were of arguments) to proue thy election and saluation. For whereas the most and best of vs, if we be asked this question,

stion, By what marks do we know that we are the true children of God, & not wicked men? If we answer on a sudden, and by present memory, we can scarce giue two sound reasons to proue the infallibilitie of our happy estate: which shews, that the most of vs liue at a great vncertainie. Now he y<sup>e</sup> hath gone through the signes, shal find perhaps 20, or 30, or 40 severall and distinct arguments or markes, which when he hath collected them all together, may serue to answer all the ob-

obiections of all the di-  
uels in hell. *The gates of*  
*hell cānot preuaile against*  
*his faith:* which I declare  
thus: If the diuell say,  
thou art a wicked man,  
and an hypocrite; thou  
mayest readily answer,  
that by *ys* grace of God  
in Iesus Christ thou art  
none such; and mayest  
put the diuell to proue  
by the word of God, that  
euer any wicked mā did  
attain to all those signes  
thou hast collected.  
Which, because it cānot  
be done, thou mayest  
with much rest and full  
assurance cōmit thy self  
to

to God, and bind thy self by couenānt, neuer more to dishonor him by such vnbeleefe, as to call his loue & thy saluatiō into question. If a threecord cannot be broken, how weake then should thy heart be, if thou shouldst feare thy estate, vnto which God hath so sealed, and so many wayes marked thee out for himselfe?

And for thy further satisfaction: after thou hast collected thy signes together, thou mayest carry them to thy godly Pastor, and desire him  
to



to peruse them, and accordingly to giue thee his ministeriall testimony concerning them in the name of Iesus Christ; and this may adde much satisfaction & rest to thy conscience.

If in reading any of the signes, thou find any speciall doubts; at any hād suppress them not, but seeke resolution frō doubt to doubt, and frō signe to signe. Thou mayst gain much profitable knowledg by propounding these cases of thy particular cōscience.

The least gaine that  
can

can be imagined by this course, is, that whereas before thou hadst few euidences or none for thy estate, thou shalt now haue many of all sorts: and it must needs be thy owne waiwardnes, if assurance follow not. For these signes wil ransacke thee, and try thy very heart and reines, and all thy secretest desires and practises.

Yea this benefit thou maist reap by the signes, that they wil tell thee all the days of thy life, how it is with thee, whether thou go forward or backward.

ward. For if by examination now thou gather out all thou canst find by thy self, these will not onely lie by thee to help thee against any temptation at any time ; but besides, if thou try thy self again, either against the next Sacrament, or the next yeare, thou mayest discerne what ground thou hast gotten or lost. If thou prosper, thou wilt discerne it, by taking in diuers things in each signe, which before thou durst not acknowledge ; and besides it will excellently shew thee,

thee what thou wantest  
in each grace of God, &  
so what thou shouldest  
set thy selfe about to get  
thy wants supplied. It  
will at all times make a  
true Anatomy of thy e-  
state; which to the well-  
advised Christian ought  
to be accounted a mat-  
ter of great moment.

The God of peace  
giue thee all peace and  
ioy in beleeuing. If  
thou receiue any good  
by this Treatise, praise  
God, and pray for me.



FINIS.

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